THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5748 Saturday, September 6, 1952 Price Threepence

THE OUTLOOK

THE point of departure—from the old world—of the first world war was the bullet fired by the boy assassin at the end of a drab street in a drab town in the country now known as Yugoslavia. He fired the bullet at an Archduke, but it was fired in addition into a crumbling Austrian Empire and into a Europe prepared for war almost on the push-button principle. European civilisation could have taken up the disrupted Austrian Empire if it had not decided beforehand that the matter, if necessary, could be settled by war. By war, in 1914, Europe meant three months or so of conflict and then a settling down period to a new pattern of nations. The German general staff, as professionals, reasonably expected the war to be over before the winter; the French generals thought the same; and Britain expected to fight it with a small professional army with an extra 100,000 volunteers thrown in. The actual strategy and the movement of troops were all well known beforehand. They were written up in magazine articles. One article, written by Mr. Hilaire Belloc, described exactly the German opening plan and how it would be carried out. There was nothing uncertain about the 1914 war — in 1914. The conflict of nations, so it was thought, brought it about; and the conflict of nations would settle it very quickly. Indeed there were many people in Europe, particularly in Germany, who looked upon the opening days of the first world war as a great adventure.

Men, of course, learn by experience, otherwise there would be no civilisation in which they could learn. The world has learnt much from the 1914 war, and more from the 1939 horror. Men have learnt that one of the causes of war is the internal disruption of nations, particularly great nations; and that no war can be planned. There may be some sort of a beginning to it, but there is no end that can be seen by the professionals, the men who have to make war and plan for it.

Disrupting Nations

There are two nations in open disruption today, they are Persia and Egypt. They are not great nations but they occupy positions on the world's surface that very much concern the great powers. Persia at present is a no-man's-land of strategic importance, not to be occupied by any of the great nations engaged in the cold war without some sort of conflict. Egypt, apart from its general strategical importance, lies across one of the arteries of the British Commonwealth. Fifty million people in the British Isles partly live through the Suez Canal. Britain is the virtual capital of a great Commonwealth of nations, and it partly lives by virtue of that fact. Let that fact be broken and much would be broken in Britain also. The Suez Canal is one of the arteries of the Commonwealth. Whatever the future may hold in the general commonalty of nations, the immediate future holds questions of life and death for Britain in the Middle East. The disruption of two states in the Middle East is a matter of profound concern to Britain, not to mention the other great nations.

The Inevitable

The Marxist theorists in Moscow and elsewhere must be watching Persia and Egypt with fascinated interest. In those two countries they must see—since they look to see it—the exact working out of the classic Marxist doctrine. First, the downfall of an ancient society, then the installation of a "caretaker" government consisting of "pseudo-liberal" remnants of the ancient regime, and then the inevitable rising of the "masses" against the equally inevitable weak government. Who is to take the place of Musaddiq? Who is to take the place of Neguib if he cannot persuade the old politicians to work with him? Meanwhile, it is likely under a weak government that misery will increase, and misery, according to the Marxist doctrine will revolt if it has the necessary leaders. The leaders will be supplied by the Communists. It is unlikely that the Communist theorists are merely theorising about the situation. By all the means at their disposal they are no doubt helping on the "inevitable" movement of history in Persia and Egypt.

But other nations, most of the nations of the United Nations in fact, have their own ideas about inevitability in history. They too believe in certain inevitable events, events connected with liberty, with the elimination of poverty without the need of war and bloodshed, and the achievement of general decency between man and man without the sacrifice of human dignity. They believe that they can see the possibility of human material progress (they have practised it on a high level) without at the same time the degradation of the human spirit. They are likely to bring their inevitable beliefs into opposition against those of Communism, and they are likely to do so in Persia and Egypt if Communism takes advantage of disruption. All this, quite apart from the conflict of national interests. How is the situation likely to be resolved?

Crisis Years

Men, on the whole, learn from experience, and experience of two world wars has taught the professionals that, once war has broken out, there is no seeable end to it. In short, aggressive warfare, that is, warfare carried out with deliberate intention, is no longer really possible. The West will not go to war unless it is forced to do so by Communist action. The East, or at least Russia, is unlikely to go to war, because presumably the Russian leaders would have to take the advice of their generals, and there is little doubt what that advice would be. Their professional judgment has been considerably influenced by events in the West during the past two years. It is clear that no one anywhere believes in a preventive war, that is, a war to take immediate advantage of the weakness of your neighbour. The years 1951-52 were declared to be crisis years. We have passed through them, or nearly so, without the crisis breaking out into universal warfare. It is possible for the great blocs of power to conflict, and resolve interest in conflict, without going to universal war. That at least is a fair interpretation of events during the past two years.

There is, of course, what is called positive action to be taken. Much can be done to prevent "inevitable" disruption in the Middle East. The West has considerable power to prevent it. More, too, can be accomplished by the decencies which beat in the heart of every normal person. History at least has this lesson that decency can be more "inevitable" than selfish calculation.

THE STORY OF UNITARIANISM

By Howard G. Matson

(Minister of the Unitarian Community Church, Santa Monica, California)

IT is very difficult to know where to begin the Unitarian story. It is impossible to point to any one moment in history and say the Unitarian story began here. Indigenous movements developed on all the continents and on the islands of the sea which later became known as Unitarian. Our international movement is very loosely knit today. International Unitarian churches are not members of a single church as Roman Catholics are. Unitarians in England and India recognise a common religious philosophy despite differences in culture and the historic imperialism but they are not members of the same church as the Anglicans are. These freer Unitarian relationships internationally result from the independence with which the indigenous Unitarian movements developed.

It is also hard to point to any one man and say the Unitarian story began here. Nor can we look to any sacred story book and say here it is! Instead, we have to drive into the highways and byways of history and look at the passing scene out of the corner of our eyes. We may then note certain threads later drawn into a broad pattern. As for our own movement in the United States we see it had its origin in Europe. The European Unitarian stream in its turn flowed out of the turbulent sea of the Protestant Reformation.

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The 15th and 16th centuries in northern Europe were glorious. Giants like Luther, Calvin, and Servetus were thrown up out of the social maelstrom. It was a time of religious heresy. What caused this ferment? It's hard to say. What causes life anyway and makes it spread and grow when the conditions become ripe? New horizons opened before the medieval mind. Columbus touched the shores of the new world. Geography pressed theology as the most popular study, and discovery filled the air. Europe stirred as Asia is stirring today. In a thousand ways, the new spirit emerged. It flared out in bloody revolts like the peasant wars. It spurted forth in fierce theological controversy between Luther and Rome, Calvin and Servetus. A breakthrough was made in the fortress of Catholicism and chinks were made in the doctrine of the Trinity. It was Michael Servetus, a young Spaniard born in 1511, who began the latter breakthrough.

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When Servetus was 17 years old he went from Spain to France to study law. Here he read a copy of the Bible and was amazed to find that Jesus of Nazareth seemed more human in these pages than in the worship of the historic church. He wrote a book questioning certain of the doctrines about the Trinity. The book was banned, Servetus fled, and went to Paris to study medicine. For ten years he lived under an assumed name as physician to the Archbishop of Vienna. When he published a second book with the same ideas he was arrested and placed in prison but escaped to Switzerland. All his books were burned except three copies that are still extant. In one of them, Servetus illustrates an abstract theological principle by his discovery of the circulation of the blood through the lungs, antedating William Harvey's discovery by 75 years!

For Servetus, going from Rome to Calvin was like going from the frying pan into the fire. He was seized and tried for Calvinistic heresy, and burned at the stake. His writings were burned too. But alas! as is so often caused by book censors and book burners, the repression aroused interest in what Servetus had to say. Controversy took place and men took sides. The ideas obtained adherents who fled abroad and when further persecuted took a growing Untarianism with them. So the ideas spread into Poland and Transylvania, Hungary, Rumania, and Czechoslovakia. So they got to Germany, Holland, France, and England. From England they went to the United States and Canada. Unitarianism is found today in the Philippines, India, Iceland, and is growing in Japan.

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The most important figure in British Unitarianism was Joseph Priestley, born in 1733. A scientist, the discoverer of oxygen, he was also a clergyman and theologian. His questioning of certain of the dogmas of the Anglican Church brought him into trouble with the Anglican authorities. We must not assume, however, that the views of these early dissenting liberals were just like our own. Priestley—for instance—lived almost 200 years ago. Naturally his liberalism included some elements alien to modern thought. While he did not attribute miraculous circumstance to Jesus' birth he *did* believe in New Testament miracle. While he rejected the doctrine of the Trinity and Original Sin, he *did* believe in the second coming of Christ upon earth. However, questioning contemporary dogma at *any* point was sufficient to brand Priestley as a heretic.

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A story teller is permitted to intrude a verse or two of his own into the narrative! To me it is interesting to see how the theological attack upon Priestley was dovetailed into the political climate of the time. Bastille Day, July 14, might be likened to a May Day in our time. It was a sort of international commemoration when feeling ran high. On that day, it was customary for the liberals to gather and celebrate the recent events in France. In 1751 the pros and cons of the French Revolution were fanned into excitement on that day by the partisans of both sides.

Priestley and his friends were sympathetic to the cause of the French Republic as was William Ellery Channing and his friends in America. It was a day when huge bonfires were lighted in celebration, and it was on this day that the Anglican clergy selected to whip up feeling against dissenters, and especially Priestley. An inspired riot occurred in which Priestley's home, library, laboratory, and possessions were set on fire and destroyed. The library was one of the finest in Europe and the loss irreparable. Benjamin Franklin used this library when in Birmingham. He also attended Unitarian ser-

vices in London. When Priestley fled to America, the President of the United States, John Adams, a Unitarian, was there to greet him.

The rise of Unitarianism in America was part of the general democratic ferment that excited the men of the 18th and 19th centuries. The new concepts of political liberty in America influenced theological thought just as the practices within the churches influenced the wider democratic struggles as well. The specific rise of Unitariansm, however, was a protest movement against Calvinism.

One day in 1819 a Boston clergyman, William Ellery Channing, preached an ordination sermon that brought to a head the liberalism seething just beneath the surface of New England life in the Congregational Churches. He said the Trinity was difficult to understand and without foundation in the Bible. He condemned the belief that man was inherently depraved and that God arbitrarily chose but a few to be saved. Such a God—Channing cried—"would be one whom we cannot love if we would, and whom we ought not to love if we could."

This sermon rocked religious America. As in the day of Servetus, men began to take sides. Churches were split wide open on the question of liberalism versus orthodoxy. Minorities were ousted—whether liberal or conservative—and promptly started new churches across the street. The first church to go Unitarian was an Episcopal one—the Kings Chapel of Boston. Today there are several hundred Unitarian churches in our land but we do not possess a national church as such—only an association of individual churches.

(To be concluded)

COMMENT

The Colour Bar and Different Ways of Life

The tragedy in South Africa drags slowly on, and there is little that outsiders can do to remedy the situation save to refrain from comments that make the task of the more liberal elements in the community still more difficult. One can however lay too much stress on colour rather than on differences in ways of life as an explanation of racial struggles. Natal and Ceylon, for example, pursue an almost identical policy with regard to the franchise for Indians. Natal, with two million Africans as against a white population of under three hundred thousand, is prepared to adopt a much more liberal policy towards the natives than the rest of South Africa; but there is a very rapidly increasing Indian population. It is already slightly in excess of the whites, and they are excluded from the franchise "unless they first obtain an order from the Governor-in-Council," admitting them.

In Ceylon, with a population of between five and six millions, about an eighth of the community is Indian, nearly a quarter of a million of whom, under a 1949 Act, had their names removed from the electoral roll. They can become electors again only on fulfilling very difficult conditions. In such a case it is not only colour that operates to the prejudice of the weaker community. A threat to the standard way of life is clearly another element. It is said, too, that in New Zealand, usually spoken of as free from the colour bar, the great increase in the Maori population of the larger towns has brought about such a hardening of opinion that the Government has been forced to establish hostels for the accommodation of young Maoris in Departmental offices.

Servants of the People

A long succession of tributes to the high character and invaluable services of Sir Jack Drummond, who with his wife and young daughter, was murdered whilst on a holiday abroad, has drawn my attention, and, no doubt, the attention of very many more, to the great debt our nation owes to the large band of workers in various spheres, in the Civil Service, the Universities and elsewhere, whose very existence may not be known far beyond the actual sphere in which they labour. The figures of politicians, and, in times of war, the generals and the admirals, are continually before our eyes, but the career of a man such as Sir Jack Drummond is a reminder that statesmen and generals could not go very far unless seconded by the painstaking and devoted service of men who do not very often attract the attention of the public.

Not so Oecumenical

Before the World Conference on Faith and Order met at Lund, the (non-Roman) "Catholics" had a separate meeting in order "to clarify the tensions between Catholic and Protestant." A representative of the Greek Orthodox Church explained that such oecumenical gatherings presented a great difficulty for the Orthodox, and so they would not be represented at the World Conference, thus justifying, from their point of view, the complaints that appear from time to time in some Anglican papers that the friendship shown by the Anglican Church to the Free Churches would prejudice its relations with the Christian Churches of the East. The uneasy nature of this weak measure of Christian unity represented by the World Conference was shown when the authorities of the Church of Sweden announced that all members of the Conference would be welcome to receive the Sacrament at the service of High Mass in the Cathedral. This created "some confusion and difficulty" in the minds of many delegates of the Anglican Communion, since if Anglicans communicated at that service (which they were allowed to do by a decision of the Lambeth Conference, 1920), their action would be taken as a tacit approval of "open" Communion Services at all such conferences, which, of course, would never do. Fortunately they were able to get out of their embarrassment by accepting the invitation of the Old Catholics to participate in their celebration of communion.

House Churches

A short time ago a correspondent suggested the wider use of buildings originally planned as dwellings by Unitarian congregations for worship and their usual congregational activities. The idea, of course, is not new, but the present seems a suitable time to give the proposal the fullest publicity. At any rate the letter has set me thinking.

I worship most Sundays in a beautiful 18th century chapel which could comfortably hold 300 persons, but there are never more than 30 present. The congregation owns no further property, and has difficulty with assistance in paying a salary to its minister that few workmen would accept, and they expect him to find a home for himself and his family. For the value of the chapel, a fine 18th century or early 19th century dwelling in a good street could be obtained. The lower floors would provide ample and extremely comfortable accommodation for the chapel and its activities, and the upper floors would provide a good flat for the minister. The minister would be benefited financially—no small advantage when it is impossible for the denomination to provide a really adequate insurance scheme; and the congregation would benefit enormously in having more comfortable and more suitable premises to carry out its work, in which heating, repairs and cleaning charges would be reduced to a minimum.

No doubt any proposal to carry out such a change would be warmly opposed by many, and it would be felt as a "loss of face." But from churches of that type, the Christian Church in general is derived. If St. Peter was ever a bishop of Rome, we may be sure that his "cathedral" was not one of the basilicas that were commonly used in the Rome of the first century for public assemblies, but the sitting-room (or its counterpart) of the house of one of its wealthier members with seats and boxes brought in from other rooms. The classic account of such a "church" is found in *Acts xii*, the house of "Mary, the mother of John whose surname was Mark," where, we are told, many were gathered together and were praying. No assembly can be successfully run where it habitually meets in a hall ten times too large for it: and if churches are to survive there must be a return from pretentiousness to intimacy.

Commentator.

A CRITIC'S NOTEBOOK

By E. W. Martin

THE French philosopher, Gabriel Marcel, is usually described as the founder of Christian existentialism, but he believes that this term when applied to him "brought with it the worst of misunderstandings, and I now consider I have repudiated it once and for all." In his *Metaphysical Journal* (Rockliff, 30s.) we can see this writer maturing, for this work was begun in 1914 and completed in 1923 even though this admirable translation by Bernard Wall is the first to appear in this country.

A French critic has suggested that all Marcel has subsequently written has its germ in this *Journal*; but the philosopher points out that this is not strictly accurate and it would appear to imply a lack of intellectual growth. Marcel, of course, has kept his mind open to all sorts of impressions, this record will enable English readers to learn more about a man whose perceptiveness is rare both in its range and quality.

Such a work as this cannot be adequately summarised. It is full of comment that takes the mind on new journeys. For instance, when discussing God and existence, he writes: "I note that if existence cannot properly be ascribed to God (from the standpoint of thought) neither can non-existence. Existence is not a world-attribute because the world itself is the site of existence."

Marcel is constantly returning to the dualism between subject and object, between thought and being. He wonders whether there is any dualism between what is within knowledge and what is beyond knowledge. The backbone of the present treatise is contained in the contention that being cannot be shown, but can only be alluded to. It is a constant which stands firm against life's trials.

This careful French prophet, neo-Socratic in attitude, is striving to maintain thought in a state of "openness," and his non-systematic theorising is a "prolongation of a fundamentally anti-dogmatic tradition." This book is difficult, and in places it may be disconcerting; but it is required reading for those who have admired *The Mystery of Being, Homo Viator* and other works by a notable thinker who has no superior in the sympathetic analysis of our immediate condition.

The late Max Weber was a writer of great stature, a researcher with the conscience of a Beatrice Webb or R. H. Tawney; and his book *The Religion of China* (The Free Press: Allen and Unwin, 32s.) makes available in English the first volume of his collected essays in the sociology of religion.

It is a work which has a particular significance at this time because from it we glean a full knowledge of the inner determinants of the ancient Chinese character and of that placid country now disturbed by internal upheavals. The public authorities in China did not create a system of guild privileges comparable to that of the West in the Middle Ages: "The very absence of these legal guarantees," says Weber, "led the occupational associations of China to the road of relentless and incomparable self help."

Weber outlines the sociological foundations of the feudal and prebendal state. The absence of large-scale agricultural enterprise caused the peasantry to become averse to any governmental interference in the ownership and control of land. Villages acquired an unofficial self-governing tradition, and prerogatives had precedence over the common law.

Two parts of the work are devoted to a thorough examination of Confucianism and Taoism. Confucianism was based upon the view that education was the ideal means to self-perfection; the literati were privileged guardians of a classic system and the actual instruments of the emperor. Thus the whole fabric became impregnated with pacifist ideals and with a gentle reverence for the past. Taoism, the philosophy of Lao-tzu, is a mystical reinforcement of Confucianism. But the Taoists were merely tolerated by the Confucian mandarins who were the rulers. Max Weber is a writer who gains our confidence because of his thoroughness and skill. He is a dependable writer never satisfied with easy solutions.

Anthologies are often unsatisfactory books unless held together by a common theme rather than by a specific subject. In *The Golden Feast* (Rockliff, 18s.) Roy Walker traces the glory of the Golden Age as expressed by the poet-prophets. His book is worthy to be set beside Aldous Huxley's *The Perennial Philosophy*, and it would not suffer by the comparison.

Roy Walker is recalling by judicious selection, a world of ideas, an idealistic conception which has freshened the mind and soul of man from early times. He traces this poetic tradition, this awareness of the highest, through Greece and Rome, through medieval and renaissance Europe and the Puritan, Augustan and Romantic eras of English literature.

A word must also be said about the work of Walker himself. He is not only a compiler, but a commentator, all that he selects for our delight he examines so that all his points are fully brought out. This anthology is a heart-cry by one who sees how great are the potentialities of man and how far short he is failing now from that vision which is always present in any society.

FREEDOM AND EDUCATION

A Report from the I.A.R.F. Conference

ONE of the most exciting lectures given at the I.A.R.F. Conference in Oxford during the week beginning August 11 was delivered by Professor Victor Murray, Principal of Cheshunt College, Cambridge. A summary of this lecture was made for the Inquirer.

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"No man can be free while another man is in chains. No man can be truly at home while another is in exile." So declared Professor Victor Murray, Principal of Chesthunt College, Cambridge, in his address at one of the evening sessions. His theme was "Education into Freedom."

It had happened, said the speaker, that sometimes in the name of progress children had been sacrified to a technique. There was the story of the little girl who attended a progressive school and who said to her teacher "Please can we stop doing as we like now?" It was his wish that in the consideration of this subject abstractions be left on one side so that before them all there might be kept a realistic picture of both the educated and the free man.

Professor Murray made reference to the great educationalist, Froebel, whose centenary had recently been celebrated. Froebel had argued that the child had the right to be at each stage what that stage required. This could not be regarded as a definition either of the educated, or the free man, but it did shed light on what was meant by each of them.

The educated man was a person who had been allowed to be his own true self and to mature according to the law of his own being. The free man was the product of all the good influences working in life along the line of his own characteristic personality. The educated man was essentially a mature man.

There was, the Professor argued, a distinction between the educated man and the free man. In the one case we thought of the man himself; in the other, we thought of the process which went to his making.

Freedom, continued the speaker, was not something absolute. It was not known in advance and fixed for all time. It was something man discovered and achieved as he went along. Just as a mountain view became more fully revealed as the climb was made from one point to another, so freedom unfolded itself.

Ideas of freedom were not always the same. They changed. The ideas of freedom held by the English working class in the nineteenth century transformed as they won one advantage after another. It was this process that was in mind when we spoke of men being educated into freedom.

The Professor stressed again as did other speakers in the different sections of the Congress that freedom was a moral

quality involving free choice. This gave rise to risks, the risk of a wrong decision, yet without it there could be no freedom. Freedom was also a form of activity for it was only when we wanted to do something or go somewhere that we discovered whether we were free or not.

Education was also a moral process. The word meant nourishment. To ensure a person was properly nourished meant he had to have the right food at the right time. Froebel's maxim that at every stage the person had the right to be himself necessitated the development of the different sides of life together. It meant that the emotions must not be sacrified to the intellect, neither must thought be sacrified to action nor action to contemplation. They had to go hand in hand for the free man had to realise himself in all particulars.

In the last analysis, the free man was the creature of God himself.

A.P.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Religion and Divorce

SIR,—Your suggestion that there may be admitted two standards of morality, one which you call "Church morality" and another—or others—which are observed by the general mass of our people who are, we know, outside the Church, seems to me to be dangerous and equivocal.

Just as there is "Justice for all or justice for none" so can there be only one standard of morality—the highest—for all or no "standard" at all.

I do not agree with you that the Christian religion has in effect given up the claim to control the whole range of our moral conduct; nor that it has given silent assent to "moralities" different from its own.

Christian ministers and laity, while they recognise that they are to-day a tiny minority in this country and recognise the futility of instantly denouncing the non-Christian conduct and lack of observance of the Christian standards by the great majority of people in this country, are yet not giving "silent assent" to what they deeply deplore! While divorce may be admitted as, under certain circumstances, inevitable and of course "legal," it is in every case deplorable, and must always be recognised as a failure.

That admission of inevitability and "legality"—or any absence of public reproof or disapprobation does not make it in any way "right" or "moral". When a person in a high public and official position—one who may one day be holder of the highest office in the country—is divorced and "remarried," that divorce and "marriage" are especially deplorable, because they are inevitably interpreted by that large mass of people (unhappily a majority to-day in this country) who so quickly and cheerfully brush aside all moralities and ethical restraints, as a public and official approval of their own rejection of, or indifference to, the Christian or any other moral code.

I see no evidence whatever of any widespread religious conviction "outside the Church" or of the existence of any general moral codes or standards apart from those traditionally observed, conserved and upheld by the "traditional" Christian Church. Such observations do not lead me to feel impelled to accept the mental authority of the traditional Christian Church but in the absence of any alternative public or national moral authority, I look to the Christian Church, conformist or non-conformist, traditional or otherwise, to uphold and frankly to declare the highest moral and ethical codes in matters of marriage and in every other sphere of personal conduct.—Yours,

Lincoln. *H. W. Kemshall.*

(We did not say there *may* be two standards, we said that, at the present, there *are*. A distinction of importance.—Ed.)

One Language

SIR,—In three paragraphs I shall hardly convince Mr. Burton that his hopes for English will not, in fact, be fulfilled, but the effort is worth making.

The way languages are thriving is at present determined by their usefulness in promoting national blocs. For the purpose of this enquiry we may call these seven: (a) North America, including colonial Oceania, unilingual and English; (b) Central and South America, with a two-way bilingualism, English-Spanish; (c) the Soviet bloc, shortly to become unilingual on the basis of Russian; (d) Islam, where a policy of Arabic unilingualism is at least possible for the future; (e) East Asia, where national languages are still in process of crystallising, e.g. around the Chinese kuo yü, Tagalog, Bahasa Indonesia and Urdu; (f) colonial Africa, where languages will probably develop along Asian lines; (g) Western Europe, where there are 17 nations and as many official languages.

Now it would be possible for someone living, say, in (g) to note the spread of one language within his own region and take this as a sign that it would spread in time to all. This is what Mr. Burton, nourished by a belief in the superior "vigour" of the Anglo-Saxon peoples and their "way of living," seems to have done. In fact the bloc tendency is against this; i.e. the more we Anglicise and the Soviets Russianise, the less likely is English to spread in Russia, and vice versa. Furthermore, no matter to what extent English becomes established in Western Europe (and apart from the culture-trimmer and the E.D.C. bureaucrat, it has hardly become so yet) in less than ten years' time both Asia and Africa will have a "European" language problem which no amount of Basic or other English propaganda will have done anything to alleviate.

Has Mr. Burton thought what his Anglophiles would learn English for? To sell chocolates in Hälsingborg, perhaps, or ask for them in Hounslow? The Esperantist is more justifiably sanguine: he can, for reasons I indicated in a previous letter, read world literature in undistorted translation and correspond with any of 300 Icelanders or 30,000 Chinese on any subject from morals to metallurgy using logically stable terms of reference. That Mr. Burton, whose advocacy of English amounts to no more than a pious hope, should choose to call such activities unreal is an unexpected triumph for Freudian theories of compensation.—Yours,

Whitefield, Manchester. *Arthur Foote.*

SIR,—Though also a keen linguist myself, and in spite of the real skill of the Dutch Secretariat of the I.A.R.F., I became more and more convinced at the recent Oxford Congress of the efficacy of Esperanto, and found myself constantly fretting at the waste of time caused by the numerous translations from and into English and German and longing for the ease and smoothness of an international Esperanto congress.

My good friend Mr. Burton has allowed the enthusiasm of his recent visits to Scandinavia to cloud his judgment. For the Scandinavian countries have long looked to England as a kindred nation; and the languages of Scandinavia are kindred too, so that English is not so difficult to learn. But it is not so easy for the speakers of other tongues; and "where Scandinavia leads, others" do not "necessarily follow"! Mr. Burton falls into the common error of over-generalizing from his own experience. I might do the same about my visit last year to Germany, where I found not more than two or three who could speak English even haltingly.

Mr. Finbow's, Mr. Foote's and Mr. Neill's reasoned and positive arguments in favour of Esperanto contrast strongly with Mr. Burton's pontifical assertions about the "reality" of English and the "unreality" of Esperanto. The great difficulty of the advocate of Esperanto is that no one can legitimately pass judgment on its merits and limitations until he has mastered it, and that the preconceived objections to its apparent "artificiality" is hard to overcome. To any one in the movement it is most encouraging to realize what progress has been made by the language since 1887 in face of this and of the powerful *political* opposition of the countries under the influence of Russia. It is also interesting to note the recent revival in such "insular" countries as Spain and Portugal after a period of government disapproval or prohibition.—Yours,

Atherton. *Kenneth Twiss.*

Non-Violence

SIR,—With reference to the doctine of non-violence, I sometimes wonder what would have happened to the human race if primitive man had not been willing to stand in front of his cave with his stone club to prevent an aggressor from destroying him and his family. Presumably the human race did not evolve evenly in mental and spiritual qualities. What then would have happened to the more advanced branches if the doctrine of non-violence, under all circumstances, is valid? I submit that we would still be "in the jungle."—Yours,

Winscombe. *A. L. Blake.*

Laymen and Fishing

SIR,—The thing that impressed me most in Mr. Kielty's account of his visit to America was his reference to the Laymen's League who had banded themselves together for a commendable and surely worthwhile object of raising ministerial stipends. I have written on this subject many times, but for one reason or another have never been able to get the boat out to begin fishing, maybe because of the mistaken idea that it should be launched from within, whose, I imagine, the waters of finance are much too shallow for fishing.

It would be a fine gesture, if all the laymen in the United Kingdom associated with our churches, would band themselves together and launch out into the deep to found a fund for that purpose here. It affords a unique opportunity for them to show in a tangible form that they believe in our ministry. Shall be pleased to hear from all those who are interested in this project so that we can get together to discuss matters in relation thereto.

333 *Eton Road, Ilford, Essex.* *Arthur Causebrooke.*

Old Age and Employment

SIR,—The reference made by "Commentator" to Old Age and Employment prompts me to let you know what is being done by this Society on this matter.

Recently we conducted a survey among 400 of our member firms to discover what was being done to facilitate the continued employment or re-employment of elderly people, and we are now issuing a pamphlet which is designed to help firms to evolve a settled policy towards this increasingly numerous and potentially productive section of the community.

To give you an idea of the lines on which our work is developed I cannot do better than quote the last paragraph of the pamphlet :—

> "There is a great deal of research yet to be done into the problems of ageing before we are fully equipped to use our old people in the best national interest and to their personal advantage. Some progressive employers have in the past looked to the time when the normal retiring age might be reduced rather than increased, and surely no one would wish to deny that it is socially desirable for old age to be a pleasurable experience. But in the present-day conditions, a *working* old age appears to be a social and economic necessity ; and employers already convinced of the value of good working conditions and welfare amenities should not need persuading to evolve and put into effect a policy that would make old age not only pleasurable but productive."

—Yours,

Industrial Welfare Society,
46 Bryanstone Square, London, W.1. *Thomas Fassam.*

Sunday Observance

SIR,—My attention has been drawn to a paragraph of your issue dated for August 23. It is mentioned there that our Society never replied to a point made by your contributor, Commentator, in a local paper.

I am quite unaware of this and have no means of tracing the circumstances, but I would like to assure your contributor that we never attempt to evade an issue.

With regard to the point he makes, I think he has failed to establish his case. The 14th chapter of Romans does not authorise us in the present day to adopt a policy of laissez faire with regard to Lord's Day Observance. Truly no Christian has any right to judge another for his observance or even lack of observance of the Day, but every Christian with a conviction has not only the right but the duty to point out the sin of disregarding God's Word and Commandment.

I have yet to be shown that the New Testament contradicts the Old or that our Lord Himself or any of the Apostles taught that the universal Law of God regarding the keeping of one day in seven as a Day of Rest and Worship, has been abrogated. In that case, the Free Church of Scotland was fully justified in describing the recent desecration of the Lord's Day in Edinburgh as "a sin".

It is a pity your contributor is not as definite and ceases to use such language as "it might be well if Sunday were still devoted to Worship rather than Pleasure". Let us forsake our "it might be well" for "thus saith the Lord".—Yours,

Lord's Day Observance Society. *H. J. W. Legerton,*
Secretary.

Law and Men

Golden Marie, at the Academy Cinema, Oxford Street, and *Diddle* at the La Continentale, Tottenham Court Road, are both French films with English sub-titles, and have a good deal in common. Both have violent plots in which men take the law into their own hands : but in the first, a story of 19th century Paris, the law gets even with the men. In the second film, staged in Antwerp after the liberation, there is a strange absence of policemen, and we are left to imagine the consequences of men's actions. All the superlatives used by Hollywood could be applied to both films, perhaps in particular to the first one—tense, dramatic, superb in acting and so on, but the stories are also sordid and grim. The drab and sordid are sometimes lifted to the plane of real romance by the truly artistic acting, but the grim remains grim to the end. B.L.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.
TEL : EUS. 7554 Editorial : EUS. 2912.

NEWS REVIEW

To Subscribers and Readers

The publication date of the Inquirer is on Saturday. If the paper does not regularly reach you on this day we should deem it a favour if we could be informed.

Anyone who has difficulty in obtaining a copy through a newsagent or any other agency should inform us : The Inquirer, 14 Gordon Square, London, W.C.1.

The Inquirer Syllabus

As announced last week we are printing on October 4 the first monthly syllabus for study groups, circles, or classes, that will undertake a community study of religious questions. The syllabus will be a continuation of the same scheme that was so successful last winter. The subject of study, or discussion, will be "Christianity in the Modern World". Full details can be found in the Inquirer of August 30. Further reminders will be printed in forthcoming issues.

Please send us, as soon as possible, a card intimating that you intend to join in. We wish to make more effective if possible the community aspect of the study.

North East Lancs. District Women's League : The Quarterly meeting was held on August 20 at Rawtenstall. There were over 60 members present.

The Service was conducted by Mrs. Place of Rawtenstall whose address was much appreciated.

The Annual Bring and Buy Sale was held in aid of the Hostel Fund, followed by a business meeting presided over by Miss Newall.

On August 26 a party of 90 members journeyed to Sheffield to visit two of our Sheffield churches, Fulwood and Stannington. After a delightful drive over the Snake Pass in glorious sunshine, we were met by Mrs. Sokell who had arranged for our lunch, afterwards visiting the beautiful old Church of Fulwood, where a short Service was held and the Rev. F. Sokell gave us a short history of the church. For two hours we wandered around the garden and the very peaceful Chapel House, and around the countryside conducted by the Fulwood members.

Then on to Stannington for tea, where we were welcomed by Dr. and Mrs. Tindall and members of the League.

We were all sorry when the time for departure arrived. Thanks were expressed by Miss Newall to the Fulwood and Stannington friends.

Jane Worthington

During the early hours of Sunday, August 24, at the home of her brother-in-law, Mr. Harold Thomas, Belfast, quietly and unnoticed, as she would have wished, Mrs. Worthington passed into the higher life. She was a daughter of William McCalmont, a sturdy Unitarian and a zealous Liberal, a generous supporter of J. C. Street, the eloquent minister of the Second Congregation, Belfast, 1871-89, and Vice-Chairman of the congregation at the end of the century. Hence she and her sisters became faithful disciples of E. I. Fripp and W. H. Drummond, respectively ministers of All Souls. In 1904, Joseph Worthington settled as minister of Mount Pottinger, Belfast, a church (opened 1875) of which William McCalmont had been one of the founders. Three years later he was married to Jane McCalmont by W. H. Drummond. The son of the marriage, William McCalmont, after a brilliant career as a student at University College, London, and Cambridge University, shortly after graduation, with the prospect of an appointment before him, met with a fatal accident on the road whilst cycling on an errand of mercy and goodwill to assist in a settlement of unemployed in Wales.

The last heavy blow which Mrs. Worthington suffered was the sudden loss of her husband in June, 1944, following upon his vigorous innings in a Cricket Match between ministers and laymen. She ultimately settled in Torquay and resumed worship in the little church with its sacred memories of earlier days. Then, so long as she was able, she generously entertained old friends from a distance in her home. She was a faithful follower of One who was to her the Way, the Truth, and the Life.

The Funeral took place on August 26 in the city where her son had been buried, conducted by the minister of the First Presbyterian Church, who had been present at the funeral of his friend and whom she had known from childhood. H. McL.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 7, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY.
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——.
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. W. J. MCELDOWNEY.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street ,11.30 and 7, Rev. H. J. MCLACHLAN.
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. H. H. CHEETHAM.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. EDGAR W. HILL.
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Mr. J. M. V. NICHOLSON.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——.
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, ——.
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Supply.
BRIGHTON, Christ Church Unitarian, New Road, 11, ——, 6.30, Mr. JOHN ROWLAND.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BURTLES.
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BURTLES, 6.30, Mr. R. L. NICHOLSON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Miss CONSTANCE HINES.
CARDIFF, The West Grove Unitarian Church (also 11 First Sunday in the month), 6.30, Mr. ELWYN DAVIES.
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWEDE.
COSSLEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 6.30, Supply.
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. G. E. O'DELL, 6.30, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS (also 11, First Sunday in the month).
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Mr. GEORGE HARRISON.
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Unitarian Church, 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GUILDFORD, Ward Street Church, 11.15, Rev. NICOL CROSS.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30, Mrs. MURIEL HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. ERIC PHILLIPS.
HORSHAM, Worthing Road ,6.30, Rev. J. MARTIN HALL.
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS.
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON.
IPSWICH, Friars Street, 11, Rev. Wm. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. Wm. HAWORTH.
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. J. W. MAW.
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——.
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local Arrangements.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, ——.
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MUNRO.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Road, Everton, 6.30, Mr. W. E. OATES.
LIVERPOOL, Hope Street, 11 and 6.30, ——.
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. H. H. CHEETHAM.
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. John CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. FRANK MILLER.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. J. W. DIENBLE.
LONDON, Highgate Hill Unitarian Church, 11, Mr. J. RENCE WALKER.
LONDON, Ilford High Road, 6.30, Mr. N. J. TRAPP.
LONDON, Kingston Unitarian Church, Upper Street, Preston Hall, 7, Rev. F. HANKINSON.
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. V. FOX.
LONDON, Lewisham, Unitarian Church, High Street, 11, Dr. MORTIMER ROWE, 6.30, Mr. ERNEST HATCHER.
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. FRANK MILLAR.
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Wandsworth, Unitarian Church, East Hill, 11 and 6.30, Rev. A. PEACOCK.
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. WALTER LONG, (also 6.30 First Sunday in the month).
LONDON Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE.
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 11 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton, Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. W. DYER.
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTER.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. J. W. RICHARDSON.
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday.
MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW.
NANTWICH, Old Chapel, 11, Rev. E. D. EVANS.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES.
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT.
NORTHAMPTON, Kettering Road Church, 6.30, Mr. W. H. B. EASTWOOD.
NORWICH, Octagon Chapel, Colegate, 11, Mr. F. TRAVERS STEVENS.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30, Rev. H. A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, Closed during August and September.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, The Meeting House, Mr. ERIC KAY.
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR.
SALE, Atkinson Road, 11, Rev. WILLIAM DYER.
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. E. E. STRACHAN.
SHEFFIELD (Attercliffe), 6.30, ——.
SHEFFIELD, Pulwood Old Chapel, 11, Rev. F. SOKELL.
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High Street, Unitarian, 11, Supply.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. L. CHANDLER.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. H. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, ——.
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Unitarian Church. St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard. Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month).
SWINTON, Swinton Hall Road, 10.45 and 6.30, Mr. S. H. KNIGHT.
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEL
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON.
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr. A. S. MOORE.
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), 7.30, Next service Sept. 21.
WEST BROMWICH, Lodge Road, 6.30, Mr. S. BURSTOW.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. STEER.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2 ; Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister : Rev. W. BOTTOMLEY. Meetings as advertised.
UNITARIAN CHRISTIAN CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. DONALD P. MAW.
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOCKEL.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. JOHN A. CRANE.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Ch., Tidball's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER.

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RIVINGTON CHAPEL
(Nr. Bolton, Lancs.)

RE-OPENING SERVICE
AND CELEBRATION OF THE RESTORATION OF THE CHAPEL

Saturday, September 13, 1952, at 3 p.m.

Service conducted by
The Rev. W. Stephenson of Chorley

Preacher
The Rev. Eric Shervell Price, M.A., of Liverpool

Tea will be provided in the Schoolroom at 4.30 p.m.

EVENING MEETING
at 5 o'clock

Chairman
Mr. R. M. Greenhalgh

Speakers
S. J. Kennett, Esq., B.Sc., Ph.D.
The Rev. F. Kenworthy, M.A., B.D.
Capt. J. W. Crompton

HIBBERT HOUSES

The following sums were received in April, May and June, 1952 :—

	£ s. d.	£ s. d.
Subscriptions under Covenant		
Miss M. E. Biggs	1 0 0	
E. K. Blyth	2 0 0	
Miss B. E. Clennell	1 1 0	
Sir W. P. Colfox, Bt., M.C.	100 0 0	
Mrs. M. Cropper	5 0 0	
Miss M. J. Davidson	1 0 0	
Mrs. M. M. Gallup	100 0 0	
Miss H. C. Scaggs	10 0	
Mrs. I. S. Shaw	2 2 0	
Miss N. Wilford	1 0 0	
		£213 13 0
Personal Subscriptions and Donations	£ s. d.	£ s. d.
C. W. Chitty	6 0 0	
Mrs. E. T. Crook	5 0 0	
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		16 8 3
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The welfare work has recently been extended in the Canal Zone, although this extension may prove to be only temporary. Our H.Q. is still at Ismailia ; and the house at Nicosia in Cyprus continues to operate.

The Hon. Treasurer is Mr. P. M. Gimson, Charterhouse, London, E.C.1 ; and he will gladly receive and acknowledge any donations or subscriptions to the funds of Hibbert Houses.

Death

WICKSTEED. On August 26, suddenly, at 192 Newhaven Road, Edinburgh, Samuel Arthur, age 75. Husband of Margaret, nee Rorke, and third son of Dr. Philip Henry Wicksteed.

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Printed by Watmough and Sons Ltd., Queens Road, Southend-on-Sea, and Published by The Inquirer Publishing Co. Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, September 6, 1952